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Letters

BY ORSON SPENCER, A. B.

IN REPLY TO THE

REV. WILLIAM CROWL, A. M.

LETTER V.

THE GIFT OF THE HOLY GHOST.

LIVERPOOL, June 29, 1842.

Reverend and Dear Sir:—The subject of my fifth letter is one of surpassing importance. It is, sir, the "GIFT OF THE HOLY GHOST," by the laying on of hands.

The magnitude of the subject warrants me to say, in few words, what belongs to it, without those copious scriptural references which you can look after at your leisure. If you will honestly listen to my description of the office-work of the Holy Ghost, you will clearly perceive, that, since the time Jesus left the earth, it is more extensive and important than even the work of the other persons of the God-head.

The Holy Ghost performs the double office of a WITNESS on earth and a RECORDER in heaven. Being an unembodied personage, he can move among men without the danger of being mobbed and killed, as was not the case with Jesus Christ. He takes up the work of man's redemption, just where Jesus Christ left it, and has a distinct part to act until the second coming of Christ, that in due time He also may obtain glory with the Father, even as Jesus does—yes, a fulness of the Godhead by himself.

According to promise he came on the day of Pentecost, either with a retinue of sanctified spirits, or in the simple unity and grandeur of his own potent agency, and filled the house. He then disbursed among the disciples a variety of tongues—gifts for men which the Conqueror had promised. With the keys of revelation, peculiar to his office, he unlocked their understanding (with perfect impunity to himself) and bore witness that Jesus was Christ. His testimony not only confirmed the disciples, who had been previously baptized, beyond the shadow of all further doubt, but convinced some thousands of the sin of unbelief.

He immediately informed Peter, to whom Christ had promised to send the keys of the presidency over the church by the Holy Ghost (for he could do nothing till the Holy Ghost should bring them,) that He, the Holy Ghost, would ever be an attendant upon penitent believers, that should be "baptized for remission of sins," whenever his minister should lay on hands. He authorized him to make a solemn standing PROMISE to this effect, viz: that the Holy Ghost's presence as a WITNESS to truth, should invariably follow the imposition of hands. But he also gave him to understand, that none should lay on hands or preach but such as should be called by revelation, even as was Aaron. He assured him that he would henceforth abide with the church, and enable obedient believers to work certain miraculous signs, such as healing the sick, casting out devils, nullifying the properties of poison wickedly administered, and speaking with new tongues—and these and other confirmations of the truth should invariably attend the true church to the end of the world, or as long as true believers continued on the earth; and if these miraculous signs did not follow believers, they might know that they were rejected of God, as reprobate sinners is rejected of men.

The Holy Ghost further informed him, that He was the LIVING WITNESS on earth, in connection with the WATER and the BLOOD, and sealed up the testimony of all the witnesses concerning all believers on earth, and then took them to heaven and recorded them in the BOOKS, by the mutual agreement of the Father and the Son, against a time of awards and punishments. He also informed him that he always obtained a perfect knowledge of Jesus Christ's mind touching all church transactions on earth, and faithfully communicated the same to chosen men and be-

lievers, according to their capacity to receive and use such knowledge; and should continue to act in this Office of enlightening and comforting the church, "until they all come to the unity of the faith, and the measure of the stature of the fulness of Christ," which he possessed before he left the earth. And he would also communicate Christ's mind concerning the destinies of nations; and the judgments, famines, and pestilences, &c., with which Jesus Christ would visit the earth.

The Holy Ghost would also reveal the deep purposes of God, not only concerning the future glory of the Church, but also concerning individuals that lived before the foundations of the world, and what would be their state in worlds that are future. And even all things that Jesus Christ knew concerning the interest, salvation, and endless felicity and glory of the church—and the misery and final undoing of such as obey not God, the Holy Ghost would communicate in visions, dreams, and revelations. Thus the earth would be filled with knowledge, and Christ would again return here with all the departed saints, and literally bring down a celestial city of splendid mansions—even the New Jerusalem—and God would once more dwell with men in peace.

Let it be understood, that not only apostles, but all obedient believers in the primitive age, had the gift of the Holy Ghost, and, consequently, the "spirit of prophecy." "He that hath the testimony of Jesus hath the spirit of prophecy." How do men have the testimony of Jesus? I answer, through the agency of the Holy Ghost. Let it be understood, and marked with INDELIBLE EMPHASIS, that the HOLY SPIRIT is the GREAT WITNESS on earth—that He, the spirit of truth, has transmitted the mind of Jesus to believers in visions, dreams, prophecies, &c. For this purpose Jesus sent the SPIRIT INTO the world, that He might reprove the world of sin, of righteousness, and of judgment.

The Spirit, though unembodied, now acts in all the authority, influence, and power that Jesus himself would do if He were on the earth in very person. But He acts upon and through the body of Christ, which is the church; through the Spirit's possession of the church, it displays the MANIFEST WISDOM OF GOD. Whatever varied and abundant wisdom Jesus himself possessed, the true Church ever has in a measure, and is destined to have, even to perfect fulness—the fulness of his stature.

But how is the true Church to show forth all the omniscience and potency of Jesus? I answer, sir, by the Spirit of God that is in the Church, by "the laying on of hands." By this spirit it is signified to Paul what shall befall him at Jerusalem; and also that the true Church shall cease from off the earth, with all its miraculous gifts and blessings, before the second coming of Christ. By the same spirit, John saw that an angel would again come in the midst of heaven to restore the original primitive gospel of the earth. By the same spirit Zachariah heard and saw the angel that should bring it, speak to a "young man." Isaiah saw the young man take a "sealed book from the earth," that should be a "marvellous work and wonder," confounding the "wisdom of the wise." By the spirit the camp of Israel saw and heard seventy elders prophesy the very hour and moment that hands were laid upon them. Paul saw and heard more than twelve disciples speak "with tongues and prophecy," as soon as the "Holy Ghost" was conferred by "laying on of hands."

No sinner had Annanias laid his hands on Saul, till the Holy Ghost, ever faithful to his promise, filled the person of Saul, and opened his eyes. The same spirit signified to Philip a mission to Samaria, and after he had baptized the Ethiopian, caught him away with power. By it also, Sampson stretched forth an arm of omnipotence and slew a thousand men; and at another time overthrew a large and precious building, being filled with people, beside containing three thousand men and women upon the roof. And by the same spirit, in the

day, the blind have been made to see, the lame to walk, and the deaf to hear, and hundreds of persecuted famishing Saints, on the banks of the Mississippi, have been miraculously fed by quails, as ancient Israel were fed in the wilderness.

Now, sir, can you tell me why sin and blasphemy against the Holy Spirit constituted a more heinous and unpardonable offence than sin against the "Son of Man"? Surely there is an importance attached to the office-work of this DIVINE AND MARVELLOUS WITNESS on the earth that deserves attention. If there is no forgiveness of such an offence, it becomes all men; not only to hear before they judge, but also to judge "righteous judgment." Jesus Christ has told us that He placed in His Church apostles and prophets, with gifts of miracles, tongues, &c. These gifts were the gifts of the spirit; and you will not deny that the Spirit of God, so far as the New Testament speaks of Him, was a spirit of almighty power, as displayed in numerous gifts and ways.

Now, sir, what has become of this miraculous and almighty spirit? Has he ceased wholly from the earth? If, so, then the WATER and the BLOOD are the only witnesses now left on the earth. But perhaps you will say that the same spirit still remains, without exercising his miraculous gifts and powers, (seeing they are not now necessary.) Shall we then understand that this Almighty Spirit is still on the earth, and in the diversified and conflicting churches, and comparatively silent and inefficient, withholding from these churches (which are by supposition the BODY of Christ,) his majestic display of supernatural power in prophecies, healings, tongues; causing the dumb ass to speak with man's voice, causing powerful armies to flee before the pursuit of one man; and yet the world is perishing for lack of knowledge, and Christianity losing ground every day? Might we not as soon think the spirit has grown old to dotage, or lost his first love, or been beguiled into other pursuits of less importance? Surely He never wrought so lazily, or in such imbecility and indifference in any other age, when true believers or prophets were on the earth? Strange, indeed, sir, that he should drop off so suddenly his royal robes of prophetic, miraculous grandeur and power, to become the silent and inefficient inmate of more than six hundred clashing, contentious churches, that are yearly subdividing into minute fragments, to the confusion of all common sense throughout boasting Christendom! What a falling off of the spirit's power, and of the spirit's light and unity! Will the Holy and Eternal Spirit of God endorse such a powerless distracted state of things, as being in any way connected with His presence on the earth, or in any way the result of His doings? No, sir, by no means. For the honor of this illustrious personage, let us never ascribe to HIM such a powerless, distracted organization of heterogeneous ignorance and imbecility, as modern Christianity presents in contrast with ancient Christianity. The heavens may well blush with shame at this modern picture, purporting to be the Kingdom of God on the earth. If it is the Kingdom of God, how shorn of its miraculous strength! How are the prophets and seers covered! How dim that fine gold that once shone resplendent with the celestial lustre of prophetic vision! Then men spoke as they were moved by the Holy Ghost, and the sick were healed, and he that lied to them was paralyzed in instantaneous death, at times. Orators "boast," as it is written of them in these "perilous times," of the spread of Christianity. Christianity spreading? Where is the evidence of its increase of power or knowledge? Where, the least sign of approximation to "unity of faith," and the "full stature measure of Christ" in "manifest wisdom and power"? Where the ornamental beauty and symmetry of the Bride that is preparing for the marriage feast of the Lamb? How many thousands of years must elapse before it can be said of Christianity, "the Bride hath made herself ready!" "clean as the sun, fair as the moon,

and terrible as an army with banners." Surely, since her prophets have lost their power, "to quench the violence of fire, and subdue kingdoms, and stop the mouths of lions," and her servants and handmaids to see visions, &c., the beauty of the Bride has failed—her breasts have diminished—her face is wrinkled—her eyes are dim and cannot see afar off; she is no longer a chaste virgin espoused to one husband—but she has as many husbands as sects, and yet none of those with whom she is now living can be called her husband.

Now, sir, will the Spirit join with such a Bride, and say to Jesus, the Great Bridegroom, "come!" the Bride hath made herself ready! No, sir, the Spirit of God will say, I never knew you; depart from me, you pusillanimous, benighted, powerless, contentious Christianity. "Thou, Abolishah and Abolishamah, thy lewdness is in all high places;" "thou hast played the harlot with many lovers—yea, thou hast even hired lovers" (with human inventions), instead of commanding admiration by grace of thy "seers," and the "visions of thy handmaids," and the "healing power of thine elders." Thou shalt be burned with fire.

In humble assurance of your willingness to see the unsheathed glittering sword of truth, I have the pleasure to subscribe myself, your humble servant, for Christ's sake,

ORSON SPENCER.

POWER OF THE MUSCLES.—The muscular strength of the human body is indeed wonderful. A Turkish porter will trot at a rapid pace and carry a weight of six hundred pounds. Milo, a celebrated athlete of Crotona, in Italy, accustomed himself to carry the greatest burdens, and, by degrees, became a monster in strength. It is said that he carried on his shoulder an ox four years old, weighing upwards of one thousand pounds, and afterwards killed him with one blow of his fist. He was seven times crowned at the Pythian games, and six at the Olympic. He presented himself the seventh time, but no one had the courage to enter the lists against him. He was a Pythagorean, and to his uncommon strength that learned preceptor and his pupils owed their lives. The pillar which supported the roof of the house suddenly gave way, but Milo supported the roof of the building, and gave the philosopher time to escape. In old age, he attempted to pull up a tree by the roots and break it. He partially effected it; but his strength being gradually exhausted, the tree, where cleft, reunited, and left his hand pinched in the body of it. He was then alone, and, unable to disengage himself, died in that position.

Haller mentions that he saw a man, whose finger caught in a chain at the bottom of a mine, by keeping it forcibly bent, supported by that means, the whole weight of his body, one hundred and fifty pounds, until he was drawn up to the surface, a distance of six hundred feet. Augustus II., King of Poland, could roll up a silver plate like a sheet of paper, and twist the strongest horse above asunder. A lion is said to have left the impression of his teeth upon a piece of solid iron. The most prodigious power of muscle is exhibited by the fish. The whale moves with a velocity through a dense medium, water, that would carry him around the world in less than a fortnight; and a sword-fish has been known to strike his weapon through the plank of a ship.

COUNTING THE KNUCKLES, TO TELL THE NUMBER OF DAYS IN A MONTH.—By counting the knuckles on the hand, with the spaces between them, all the months with thirty one days will fall on the knuckles; and those with thirty days, or less, will come in the spaces. January, first knuckle; February, first space; March, second knuckle; April, second space; May, third knuckle; June, third space; July, fourth knuckle; August, first knuckle; September, first space; October, second knuckle; November, second space; December, third knuckle. (Student and Schoolmate.)

The Exiles of Siberia.

The laws of Russia require that all those condemned in whatever part of the country they may have received sentence, should pass through Moscow on their way to Siberia. The traveller who may have chanced to be there during the weekly gathering, will have little difficulty in recognizing facts in the following account:

On reaching that city they are allowed a brief rest in the convict prison, their daily journeys being so calculated that the separate bands all arrive there from diverse directions each Saturday night. After resting throughout the evening week, during which term they are relieved of their chains, they are dispatched in one common band on the second Monday after their arrival. The prison is divided into two or three courts, each strictly guarded by sentinels. In the first of these, both sexes are to be seen mingling indiscriminately, and are dressed alike in a long loose great coat, made of a kind of a gray cloth; the only distinguishing mark is, the men have half their heads shaved—whilst the women retain their long hair—a privilege also granted to men as regards their beards; which decoration is the pride and delight both of the merchant class and the peasantry. They are led thence to a second court, where their names are registered, as also their crime and history. Here they make their petitions; some soliciting leave to travel by the side of a brother, a fellow-exile—a poor consolation, that of being together in disgrace—but the boon, if granted, is hailed with the greatest joy. A woman will also sometimes petition to accompany her husband; but only in rare cases is this permitted. According to the laws of Russia, she may marry again, for the banishment of her husband cancels the marriage bond as completely as death; but if her prayer is granted, government pays her expenses, and she assumes the convict dress, though not in fetters.

The examination past, the exiles are led to a third court, where fetters are placed upon the whole band. This is a most cruel and brutal affair. The fetters consist of a couple of heavy iron rings, one for each ankle, united by a chain, not adapted to the size of the person and his length of stride, but of one unvarying length about two feet. This is connected, by means of links, from four to five inches long, with another chain, fastened around the waist. The hoops round the ankles are not fastened by a padlock, so as to be removed at night, but are rivetted by the executioner, who drives an iron bolt through the rings, and by strong and careless hammering (for he often misses the mark and strikes the flesh) flattens the bolt at both ends, in such a way that removal is impossible except by means of a file; and with these chains the poor, weary, foot-sore wretches have to walk every step of a journey which takes them only a few days short of six months. Meanwhile a sergeant stands by, who must answer for their security with his own life, as he takes charge of them during their pilgrimage, and he sees them properly secured and fastened together in fours by the wrists.

This ceremony over, the gates are thrown open and the world ceases to exist for them. It is surprising to witness the calm bearing, the sad and resigned looks of that melancholy assemblage. Hope is now dead; and in its place a dim, vague glimmer appears in the distance of life, to which they look, perhaps with a more dreamy curiosity than with any active feeling of terror or despair. The gates are thrown open, the exiles are banded over to a strong guard employed exclusively on this duty, and each soldier leads his gun in their possession; there is also a mounted escort, with spears, the commander of which carries a long whip to lash the cavalcade in motion, and that they move on, the males first, then the females, lastly the females. Persons of rank are not treated otherwise than the lowest serfs, noblemen being compelled to march the dreary journey on foot and as heavily chained as the vilest felon. Those destined for the mines are shut out even from

the light of heaven; they not only lose rank and riches, but, by refinement of cruelty, are deprived even of their name, and a number given them instead, by which the driver of each band calls when he has need to address them.

THE LIVERPOOL INDIAN.—The neglected condition of those unfortunate beings, the lepers, has attracted the attention of the Commissioner of the Trans-Siberian States, from whose statement it appears that in Kangra alone there are fourteen hundred of them. It is the benevolent object of the proposer to build an asylum for these afflicted creatures, where they can have medical treatment and other attentions to mitigate, if not cure, their sufferings. This proposition has elicited a revelation of a strange state of things from an up-country contemporary, who assures us that in "the Umritaur district especially, the wretched lepers, though out off from the sympathies of their countrymen, enforce their charity after a method as novel as it is effectual, by availing themselves of the horror of contamination which is caused by their presence. They form themselves into large bands, and go about into all parts where the population is not sufficiently resolute to oppose them, and by threats of dealing with their touch the persons or property of those who will not accede to their demands, levy a kind of black mail from whole paragonahs." "I have myself," writes a correspondent, "met with large parties of these Umritaur lepers, moving about among the simple and effeminate races of the lower hills, many of them mounted on ponies, and assuming an air of great importance, realizing, I was assured, large collections, and spending great terror and disgust wherever they wandered, until the police interfered to restrain them—a matter which it was not found very easy to effect."

Another curious fact may be mentioned in connection with the subject. There is a well known sacred tank in the Umritaur district, whose waters, like those of the pool of Bethesda, have the virtue of curing one leper on a certain auspicious day in every year. It may well be supposed that the tank is crowded with bathers on such occasions, and that many of the incidents of the story in sacred writ are strikingly recalled. But it must be added that, although one patient is always cured, yet there is an understanding that if he reveals the fact of his cure to any human being, his malady returns with greater violence than ever. We must not be surprised, then, if authentic cases of cures are very rare.—[Madras Athenaeum.]

FASHIONABLE CHURCH GOING.—There is a great deal to be learned from those who have good clothes and are enabled to feel comfortable at church. There is a social mixture of mutual admiration and the latest fashion that makes a church desirable as a place of reunion. On yesterday we so far forgot ourselves and the prevailing topics of church-going as to ask of four who had attended the same church—the fashionable church—what was the subject of the sermon? The first—a young lady—replied that she could not remember. The other three, who were gentlemen, were quite as ignorant. Two of them admitted that they had set up late on the evening previous, and, in consequence, fallen asleep during the preaching. The other one replied that there was something said about the shedding of blood, but further than that his memory was at fault. These four were accidentally called upon, and probably represent quite a body of fashionable church-goers. How would it do to prescribe the calico gowns and deep hoods of our grandmothers as a church dress for our ladies, and pepper and salt clothing for gentlemen, as a test of church-going and sermon hearing? Something ought to be done. For the church and there are evidently getting as near each other, that a Chinaman can hardly tell which is which.—[S. F. Chronicle.]

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SATURDAY, NOVEMBER 15.

For reasons which will be obvious to all who peruse our paper, the editor has been unable to give his usual attention to its columns, and it has been left to the care of those in the office. Our friends will therefore, we trust, overlook the short delay in its issue, as well as any defects which they may perceive in this number.

## Groundless Apprehensions.

The news received by the last mail from the Valleys of Deseret, is in many respects of a most gratifying character. The experiment made this season in crossing the plains and mountains, which lie between the borders of Iowa and Missouri and Utah, with hand-carts, has been eminently successful. It is now a demonstrated fact that this mode of travel is entirely practicable, and that it involves much less expense, delay and annoyance than the old mode; it is but reasonable, therefore, to suppose that it will be so extensively adopted hereafter that thousands will be enabled to emigrate, who otherwise might have to almost hopelessly toil for long years in the midst of wickedness and oppression. We hail this as a great triumph in the gathering of the people, and feel assured that many will yet thank God for prompting his servant to suggest so economical and effective a mode of gathering. To the already accumulated pile at present before the world, has another evidence been added of the wonderful faith, patience and perseverance of the Mormons.

To those unacquainted with the principle which actuates the Latter-Day Saints, the sublime devotion exhibited by them in this instance, is really startling. A people who can be so obedient to the counsel and behests of their leaders, and have such entire confidence in their words as to attempt to cross a wilderness of thirteen hundred miles in extent, dragging hand-carts behind them, performing on foot, burthened with women and children and without animals of any kind, a journey that has been considered toilsome and perilous for men when supplied with animals and every other needed convenience, may well, they think, be dreaded. A few years ago and a trip of this kind afforded a sufficient amount of fame for a lifetime. A few years ago to have said that such a trip could ever have been accomplished in the manner it has this season would have staggered belief; but here we have an instance of men, women and children, actuated by what is termed religious enthusiasm, voluntarily undertaking and successfully carrying it through.

Viewing it as a delusion, many are beginning to arouse themselves to the importance of this great movement. The singular energy, obedience and indomitable perseverance the Latter-Day Saints evince at all times and in every thing they undertake, lead them to anticipate serious results from the unchecked growth of this people. One of our city contemporaries in a leader on this subject, says that he is persuaded they will hereafter be the cause of much trouble, as Brigham Young, at the present time, wields more power over his "deluded" followers than Nicholas ever did in Russia. Utah must soon at its present rate of increase, and more especially now that they have inaugurated so novel and vast a system of immigration, become a populous place, and Brigham Young and the Mormons will be in a condition to successfully resist any attempt on the part of the General Government to subdue them; in fact, it is not probable that they may become the aggressors, unless they are arrested in their progress. The world may yet, he thinks, witness a repetition of the scenes which transpired in the seventh century in Asia Minor, and the propagation of a creed by fire and sword. Should danger menace there would be raised in Great Salt Lake City as wild a shout for Allah, and Brigham his prophet, as ever echoed within the walls of Mecca. Nothing but strong and vigorous efforts in checking the growth of Mormonism can prevent the accomplishment of these things—they have heretofore attracted but little attention, and have been permitted, therefore, to go on increasing in population, wealth and power until the present; but now they must be arrested; they have escaped notice too long; attention must be paid to them, or we shall be overrun.

They must be checked. But how? Ah, that's the rub. Efforts have not been wanting to endeavor to check them since the commencement; but what has it availed? The results of such efforts are witnessed in the present position of Mormonism; instead of the system being checked or arrested by such means, it has taken

a firmer root and its branches have flourished more extensively. But the Editor of the *Herald* thinks they have attracted but little attention, and have been permitted to go on increasing in population, wealth and power, without let or hindrance! To read this statement of his one would imagine that he was but recently imported to the United States, and that he had an idea that the Mormons had been quietly allowed to grow and prosper until they possessed sufficient force to take possession of Utah, and now they were increasing so rapidly that there was great danger, if they were permitted to go on unmolested, of their overrunning the entire United States in like manner. "They will soon be in a position to successfully resist the whole power of the General Government!" This poor man's imagination seems to revel in anticipation of collision and war between communities and the General Government; first it was the Vigilance Committee, but they have disbanded; and now it is the Mormons. A short time since he became dreadfully excited about the Vigilance Committee, and denounced it as a treasonable and mobocratic organization, because it took steps unwarranted by the constitution and laws to effect its objects; but now—mark the consistency—thinking that Mormonism has gone too long unchecked, he suggests the propriety of its being stopped by the General Government. He is perfectly willing, and indeed rather urges that the General Government should step beyond the bounds of the Constitution and laws of the United States, that it should become a Vigilance Committee, or as he would say a mob, and proceed against the Mormons and exterminate, drive and scatter them. The actions that, in his opinion, would be very wrong in the Vigilance Committee towards a lot of thieves and murderers, would be all right and praiseworthy in the General Government towards the Mormons.

If the Latter-Day Saints had ever manifested a disposition to intrude on their neighbors or to array themselves against the Constitution or laws of the United States, then the apprehensions indulged in by several city editors relative to their energy, rapid increase and wonderful unity might not be ungrounded. But what are the facts? It is well known to all who have taken any pains to inform themselves on the subject, that they have ever been found, even under the most adverse circumstances produced by mobocratic violence, warmly supporting the Constitution, and willing to defend and support it with their lives. The Mormons may be ridiculed, abused and misrepresented but the evidence is before the world, evidence that cannot be disputed, that they are an order-loving, law-abiding people and that there is not the slightest cause for the feeling that they are dangerous or that they ought to be checked.

We shall advert to this subject at another time.

**EFFECTS OF THE V. C. MOVEMENT.**—It is currently reported that the Rev. Dr. Scott has tendered his resignation to his congregation of the Calvary Presbyterian Church in this city. The motives that have prompted him, it is said, are based upon a difference of opinion on the subject of the Vigilance Committee, etc. In ancient times the Lord told Ezekiel, that when a righteous man turned from his righteousness and committed iniquity, and died in his sin because he had not given him warning, his blood would be required at Ezekiel's hand; but if he had given him warning, his blood would not be required of him. As Dr. Scott differs with his congregation on certain subjects, and the difference is of such importance as to cause him to cease laboring for them in spiritual things, we must conclude that he is of the opinion that they have turned from their righteousness and committed iniquity by taking the course they have. Should these be his feelings, and we certainly are warranted in thinking they are by the course he has taken, to be clear from their blood, he should, before resigning, have effectually and unsparringly warned them of their errors and the dreadful consequences which must attend the persistence therein. And if he were a servant of God and authorized to teach His word to the people, he would not only do this, but if they would not receive or hear his words, he would, when he left them, shake off the dust of his feet for a testimony against them; and we are assured by the Lord himself, that it would be more tolerable for the land of Sodom and Gomorrah, in the day of judgment, than for that people. The Congregation of the Calvary Presbyterian Church is certainly in a very unenviable dilemma. If the Reverend Doctor be a servant of God, and should leave them as he has been rumored and for the causes stated, to be justified before the Lord he must shake off the dust of his feet as a testimony against them that they rejected his remonstrances and warnings, and it will be in vain for them to try to get another servant of God to be their Pastor, as they will pay no attention to their appeals until they repent and give heed to the teachings of him who was their Pastor. If he should not be a servant of God, it is not probable that he will take this course; but how awful the thought of a large congregation going week after week to hear a man speak on the principles of the gospel who himself did not understand them, and to participate in ordinances administered by one who was but a pretender to the authority.

## "Pacific," "Post," and Mormonism.

The *Pacific* of last week, and the *Pathfinder* and *Post* of the 19th inst., contain an article on Mormonism extracted from the *Philadelphia American*, which exceeds in bitterness, vituperation and filthy epithets, any thing we have seen upon the subject for a long time, and which exhibits the deep corruption of the heart and brain of the writer. The language it contains would be much more becoming to the quarters of the "Five Points" in New York, or "Billingsgate" in London, than the mouth of an American editor, and we are surprised to see any paper in this State disgrace its columns by its insertion; we can only account for its appearance on the supposition that some of the California editorial fraternity, being destitute of the necessary amount of brains to connect stories about the Mormons, have been compelled to have recourse to "foreign aid," in order to gratify their malicious propensities towards us. We do not profess to be so expert in the use of slang phrases and low vulgarisms as the editor of the *American*, nor do we wish to degrade ourselves to his level by adopting his course, for says the wise man, "Answer not a fool according to his folly lest thou be like unto him." There is one thing, however, which we would remind gentlemen of, and that is, that selecting all the scurrilous and abusive words from a dictionary and arranging them in consecutive order, though it may exhibit a certain degree of smartness, is not argument, and though it may pander to and please the passions of the vulgar, unthinking crowd, it will not only fail to convince, but will disgust every sensible and reflecting man and woman. There is not an objection raised in the article to which we allude, but what could be easily and satisfactorily answered, but we do not consider it worthy of a reply, for it carries its own refutation on its face, and the only reason we notice it, is because it shows the mean, cowardly, underhanded course which certain editors in this city are determined to pursue towards us and our principles, and because it is also a tolerably correct criterion of their taste: crows flock to carrion, but its very scent is sufficient to drive away birds of cleaner tastes and purer instincts.

Why is it gentlemen, that you are compelled to resort to such means to sustain your position? We are here to debate with you the principles of Mormonism on their own merits, and to answer your objections against them, if you have any. We invite discussion; we court inquiry. Bring forth your strong reasoning; show us our errors; prove Mormonism to be false, either from the Bible or Nature—we are willing to meet you on these grounds. But no; instead of pursuing this manly, consistent, straightforward course, you sneak away behind the invincible barrier of some absurd story that has been hatched up by some such charitable, disinterested man as the editor of the *American*, from three to ten thousand miles away, and about which, neither of us know as much as a monkey does of algebra, and then you valiantly stick your heads out of your hiding places, and call upon us to refute these ridiculous offshoots of a diseased brain, when you well know that it is impossible for us to obtain the necessary proof to do so. Shame on such a contemptible subterfuge. We again ask, why is it that you pursue such a course? We are compelled to conclude, that it is either because you have learned by past experience that reason is not a weapon that can be used against Mormonism—that no sound argument can be brought to bear against it; or else, that you really do not know enough to conduct an argument on the subject. If the latter is the case, we advise you not to open your mouths again until you have something to say, but to remember the fable of the Ass, who, when attired in the skin of a Lion, passed very well for that noble animal, until he attempted to imitate his roar, when his bray betrayed his true nature.

**PAMPHLET ON POLYGAMY.**—We have now in press a pamphlet, which will be issued in a few days, on Polygamy—including "Marriage and Morals in Utah" by Parley P. Pratt. "Polygamy proved to be Scriptural by a Protestant Minister" &c. It contains 24 pages 8vo, is printed on good durable paper, and will be neatly covered so as to enable those who wish to do so, to preserve it easily. We have concluded to put it down at the very lowest possible price, so that all may obtain it, and that it may have a wide circulation, as we believe it will be the means of disseminating a correct and scriptural understanding of this universally misunderstood and misrepresented principle of our faith. The price will be \$14 per hundred, or 20 cents for single copies. Our agents and friends are requested to forward their orders as soon as possible to our office so that we may form some idea of the number that will be needed.

**ROBBERY.**—On Wednesday last the office of Samuel Brannan, in Masonic buildings, was opened in his absence and the sum of \$700 abstracted. The money was in a drawer. The safe, which was open, and had money in it, was left untouched, the thief having evidently left in some trepidation.

**PICKET COIN.**—There are a number of five and ten dollar pieces in circulation which have been filed around the edges, so as to reduce their value materially.

## Letter from President Brigham Young.

PRESIDENT'S OFFICE, G. S. L. CITY,  
October 4th, 1856.

ELDER GEO. Q. CANNON,  
Dear Brother:—Although not hearing from you except by the *STANDARD*, yet we do not complain, as when we see that publication we know that all is right with you, and moreover we realize the press of business which continually rests upon you and those connected with you in the office.

We are happy to learn of the safe arrival of our br. Augustus Farnham, Robert Skilton, John T. Caine and many others upon the western coast. We also rejoice in flocking thousands to the fold of Christ, from the East. Several ox trains and three hand-cart trains have now arrived. To-day we have had the pleasure of meeting with the following returned missionaries: F. D. Richards, Daniel Spencer, Geo. D. Grant, Cyrus H. Wheelock, Joseph A. Young, Wm. H. Kimball, J. D. T. McAllister, Wm. C. Dunbar, John Van Cott, James Ferguson, James McGraw and N. H. Felt all in good health and spirits. They inform us that there are still 970 souls back on the plains with hand-carts, besides ninety wagons. We hope for their sakes, if no other, the present fine warm weather may continue, as many of them are bound to be quite late. We have sent and shall continue to send them assistance so long as we can learn that they need it. These hand-cart trains out travel the ox trains, and would make some six or eight miles more in a day, did they not have to wait for their ox teams, which carry provisions, to come up. There is one team and wagon to carry provisions to about fifty souls, the remainder they haul themselves upon the hand-carts. This is considered a great triumph in our emigration, as by this means we can assist many thousands more annually to gather home to Zion with the same amount of means as heretofore, and now it is demonstrated that it can be done.

Our first annual fair or exhibition of Home Manufactures and native productions closed this evening, being the third day. The exhibition was very creditable to a new territory, exhibiting almost every kind of wearing apparel, cutlery, leather, carpeting, natural curiosities, paintings, machines, all kinds of stock, fruit, grain, vegetables of every variety and the finest qualities. The exhibition took place in the Deseret Store Buildings and was incessantly thronged during the whole three days. It would compare favorably with any thing of the kind witnessed in many of the old States.

We have partially resumed the Public Works—are hauling stone and preparing them for the setting, which we contemplate doing the ensuing season. A baptismal font has been lately finished on the Temple Block, near the endowment house, which was consecrated and dedicated on the evening of the 1st inst., upon which occasion the First Presidency and a few others were baptized, and which it is expected will be followed up by many others. This font will also be used for the baptism for the dead.

The coping on the wall around the Temple Block we expect to finish this fall; we are also plastering the walls. A stone wall of cobble stone, laid in lime mortar cement, ten feet high, three feet thick at the bottom, is being built around the Tithing, Deseret Store Building, Church Barn, and connected with a wall of the same dimensions around my buildings and offices enclosing also my garden. The new Historian's office is also completed, and Dr. Woodruff, who is now engaged on the history, has removed into it.

We presume that you are aware that extensive lead mines have been discovered near the Los Vegas. Br. N. V. Jones is engaged in mining and smelting the lead. It is said to be the most immense and richest ever known; but in the most desolate and barren desert country. The ore has to be packed about a mile to get to the furnace, which is as near as they can get water. This is done by the Plutes who pack it on their backs for ample remuneration, as they appear to appreciate very much any thing like manual service.

Our wheat crop the past season was very good; corn light, and potatoes about an entire failure; but we think that we shall have sufficient food for all, if strict economy is practiced.

We learn by our brethren that the Cheyenne Indians are somewhat troublesome on the Lower Platte. They have killed Thomas Margette and wife, and James Cowdy, who were on their way to the States a little in advance of Jonathan Grimshaw and family, who tarried at Laramie. Wm. Ward, our sculptor and artist, is also on his way to the lower world; all of whom are or rather were leaving the tents of Israel for the flesh pots of Egypt. The severity together with the cold weather froze or rather crossed them out. It is also reported that Almon W. Babbitt, Thomas Sutherland (Howard's clerk) and two or three of his sons, and probably the mail party, are killed by these Indians. This, together with the Kansas affairs will probably detain the U. S. troops from visiting us perhaps another year or two.

There is quite a reformation springing up in many of the settlements, which we trust will increase and extend throughout the territory. A general desire to redeem their covenants and live nearer to the Lord, to serve him more per-

fectly and to be more circumspect and alive to the interests of Zion and her prosperity is apparent. This awakening spirit is much needed, as it is too usually the case that when the elders come home they throw off their armor, and the people too frequently follow their example; this produces a coldness or rather deadness to spiritual things, which leads into darkness, and in the end, apoplexy. But now that much of the chaff of the winter's threatening door has been beaten off by the summer breeze, we trust that Saints who are such, will awake from their lethargy and lay hold with an increased faith and energy, and not only obtain but retain the Holy Ghost in their bosoms sufficiently to enable them to walk humbly before the Lord of Hosts, and render more effective service in his cause. The people have generally been too unmindful of the blessings which the Lord has been so graciously pouring out upon them. They have not sufficiently appreciated his kindness and mercy. They are now beginning to see it, and are seeking by a renewal of their covenants, to redeem themselves from these and many other evils which they have fostered until the enemy of their souls had well nigh obtained the mastery over them. But thanks be to Him who sitteth upon the throne, that he has inspired his missionaries to go forth in the strength of Israel's God and put a timely check to this great and growing evil. The home missionaries with the assistance of br. Jedediah M. Grant, who leads the way, have been instrumental in producing these results, which we trust will prove a lasting benefit to the Hosts of Israel. And may the Lord forgive his people of all their sins, and help them to live their religion, is my prayer in the name of Jesus Christ, Amen.

Praying the Lord to bless you and your associates in the office, to whom I wish to be kindly remembered.

I remain, as ever, your brother in the Gospel Covenant,

BRIGHAM YOUNG.

## Obituary.

DIED AT THE RESIDENCE OF HIS FATHER, ON FRIDAY THE

14TH OF NOVEMBER, AT 10 A. M.,

GEORGE Q. CANNON, JR.,

SON OF

GEORGE Q. AND ELIZABETH CANNON,

AGED NINE MONTHS AND SIXTEEN DAYS.

Weep not for him because he left  
This earth, with all its grief and pain;  
He lives, he sees, and loves you still,  
And yet on earth will live and reign.

Weep not for him, the mold'ring dust  
That now lies silent in the tomb,  
When earth yields up her sacred trust,  
Shall rise in youth's immortal bloom!

He had been afflicted for some months with a complication of maladies, but his naturally strong constitution enabled him to resist the influence of disease, until soon after the Conference on the 6th of October when the power of the destroyer suddenly seized him with such malignity that by many his life was despaired of. For several weeks the elders sat up with him day and night, administering to him constantly, until he had so far recovered that he was deemed by all to be out of danger. This lulled too many of us into a fatal security; and supposing that our continual presence and such constant exertion and exercise of our faith were unnecessary—and indeed compelled by the arduous duties devolving upon us in the office, to leave him—we ceased to watch him with that close attention which, we now too late, perceive he needed, and the consequence was, that on Friday morning while his father was necessarily absent attending to his editorial duties, the adversary took advantage of the occasion to seize him, and ere his father, who was sent for, could arrive, he was dead.

We deeply sympathize with the sorrowing and bereaved parents; but words cannot reach their affliction, and we pray God our Heavenly Father to pour into their wounded hearts, the healing, consoling influences of His Holy Spirit—to give them the oil of joy for mourning, and the garment of praise for the spirit of heaviness. He was a child of more than ordinary promise and intelligence, and was endeared to all who knew him by the goodness and sweetness of disposition which he thus early manifested. From his earliest existence he had been dedicated to the Lord by his parents, who anticipated for him a bright, useful, and happy future, and in his death we feel, that not only they, but all who knew him, as well as the kingdom of God, have met with a severe loss. He gave every evidence of becoming a dutiful and affectionate son, a lover of his race, a noble and fearless advocate of righteousness, and a sincere and devoted servant of God, and had he lived, would doubtless have been a shining ornament, and an eminently useful citizen in His kingdom. It has been truly a bitter trial to his parents, yet we feel that it will be for their good, and though his death has cast a shade of gloom over the hearts and home that would have been rendered happy by his presence and his smiles; yet—

Blessed a mourning providence,  
God hides a smiling face,  
Who give us a new and brighter day,  
And if they are faithful in keeping the commandments of God, they have the glorious consolation of knowing that he will be restored to their embrace in all the triumphs of wisdom and beauty of immortal youth.

G. W. S. Office, November 15, '56.

## City Summary.

**SINGULAR ACCIDENT.**—On Tuesday afternoon, a man was killed in a singular manner, on Davis near Sacramento street. The unfortunate man, apparently a stranger in the city, had stopped in a stoma saw mill, on the east side of Davis street, and with his hands in his pockets was looking at the working of a circular saw, employed for cutting firewood. He was standing about ten feet in front of the saw, when a sharp ringing sound was heard, and the man suddenly fell with his head bathed with blood. On stopping the machinery it was found that a large piece of the saw had been broken off and thrown forward by centrifugal force, which had struck the man immediately over the right eye, passing through the head, scattering the brains and blood in every direction; and then passing a hundred feet further into Sacramento street. The man was killed instantly. Upon searching the body, a bill of sale for a mule, dated Shasta, March 25th, 1856, from A. & T. Hunter to E. Shore, was found in one of his pockets. The body was conveyed to the Coroner's office. This should be a caution to all not to stand in front of a circular saw in motion.

**LAW BREAKERS.**—On Friday last, John L. Durkee, who was a candidate for Chief of Police on the American ticket, cowardly a man very severely named Campbell at the corner of Montgomery and Merchant streets. The cause stated is that Campbell circulated the report on election day that Durkee had sold his chance for \$500, and had thrown his influence to secure the election of J. F. Curtis, Republican candidate, to the office of Chief of Police. Durkee, it seems, traced these reports to their source, and finding them to have originated with Campbell, gave him a severe beating. Mr. D. did not convince the citizens any more by this action that he was a fit person to hold the office of Chief of Police, than if he had relied upon the laws for redress.

**SUDDEN DEATH.**—On Wednesday morning early, a French lady named Perego, being a little unwell, took a Seidlitz powder. By ten o'clock she became very ill, and a doctor was summoned. He did not think any thing very serious ailed her, and administered a slight remedy; but by half-past eleven she was seized with spasms, and in a few moments expired. From her latest symptoms, it is feared that instead of the usual ingredients of a Seidlitz powder, there must have been some poisonous substance which caused her death.

**BURGLARY.**—On Tuesday night an office in Montgomery Block, was entered by a burglar, and a lot of clothing, a writing desk and other articles, to the value of about \$150, carried off. The writing desk is a curiosity and can be easily identified, as it was of camphor wood and Japanese manufacture. This is the second case of burglary within the last two nights, and, as yet, no clue to the discovery of the perpetrator of either one has been found.

**STEAMSHIP ORIZABA.**—On Monday morning, a little after sunrise, the new Nicaragua steamship *Orizaba* was discovered to have from 2 to 3 feet of water in her hold. The pumps were rigged and the water soon taken out, since which time she has not leaked a drop. It is altogether a singular circumstance; how the water got in is a mystery, and suspicions of foul play are entertained. The vessel is perfectly tight and will sail as advertised on the 20th inst.

**SUIT COMMENCED.**—A suit has been commenced against the Mexican bark *Alberto*, now in port, to recover \$1,500, alleged to be due for supplies furnished General Walker and his forces, who went down to Mexico upon her, on his celebrated Lower California expedition. The name of the bark was then the *Caroline*—it has been changed. She is now in possession of the U. S. Marshal.

**AN AFFRAY.**—On Saturday morning a collision took place in the Police Court room, between Major Tucker and Officer Blood. The former struck the latter several blows with a cane. Blood disputed a statement of Tucker's terming it a lie.

## Southern News.

By the arrival of the *Senator*, from the South, we have the Los Angeles Star of the 8th and the Santa Barbara Gazette of the 6th.

The *Gazette* publishes the full returns from San Diego, by which it appears that Fremont did not get a single vote in that city.

The following are the returns: City of San Diego: For Buchanan, 86; for Fillmore, 28; for Fremont, 20. Buchanan's majority 58. San Luis Rey: For Buchanan, 14; for Fremont, 14. There are three other precincts to be heard from: Temecula, San Yambel and Fort Yuma. In the former, Fremont will get a few votes. But Fort Yuma will be largely Democratic. The full returns will show a large majority for Buchanan and Breckenridge.

Los Angeles county: returns complete: Buchanan, 721; Fillmore, 622; Fremont, 185.

In the town of Los Angeles there were 563 votes polled. Buchanan got 236, Fillmore, 148 and Fremont 60. The Legislative and State ticket got the full Democratic vote.

The returns from San Bernardino county are not complete, but enough is known to give the full Democratic ticket at least 250 majority.

The informant of the *Star* left San Bernardino on the morning after the election, before the remote precincts were heard from, but they will add to the known majority, and Fremont will still fall off.

In the precinct of San Bernardino Buchanan had 200 majority.

In the precinct of Santa Barbara county, the *Gazette* gives the returns as far as obtained up to the time of going to press. Only two precincts had been heard from, and the returns from these were not complete. The vote stood as follows:

Buchanan, 170; Fremont, 100; Fillmore, 10. The State Democratic ticket runs ahead of the electoral ticket.

MR. AFFAIRS tend to make us wise.



# Never Give Up.

BY MARTIN J. TUPPER.

Never give up! It is wiser and better.  
Always to hope, than once to despair;  
Fling off the load of Doubt's centering fetter,  
And break the dark spell of tyrannical care.  
Never give up! or the burden may shak you,  
Providence kindly has mingled the cup,  
And in all trials or troubles, be thank you,  
The watchword of life must be, Never give up!

Never give up! there are chances and changes  
Helping the hopeful, a hundred to one,  
And through the chaos High Wisdom arranges  
Ever success, if you'll only hope on;  
Never give up! for the wisest is boldest,  
Knowing that Providence mingles the cup,  
And of all maxims the best, as the oldest,  
Is the true watchword of Never give up!

Never give up!—though the grape-shot may rattle,  
Or the full thunder-cloud over you burst,  
Stand like a rock, and the storm or the battle  
Little shall harm you, though doing their worst.  
Never give up!—if adversity press,  
Providence wisely has mingled the cup,  
And the best counsel, in all your distress,  
Is the stout watchword of Never give up!

## OLIVER CROMWELL.

FROM HIS YOUTH TO PARLIAMENT.

The great-grandfather of the Protector was a person who was designated in legal documents as "Richard Cromwell, alias Williams," and the same alias continued in the family down to the time of Oliver, who sometimes made use of it in his younger days. Two letters are extant addressed by Richard Cromwell to the famous Thomas Cromwell, Earl of Essex, the Vicar-General of Henry VIII., and in both of them he subscribes himself "Your most bounden nephew." In one of these epistles he expresses his devotion to the service of the Earl, adding, "as nature and also your manifold kindness bindeth." To account for the alias of Richard Cromwell, and his relationship to his more celebrated namesake, it has been asserted that his father was a Williams, who married the sister of the future Vicar-General, and subsequently called himself after the prosperous house with which he had contracted an alliance.

Of this marriage there is no trustworthy evidence, and when Bishop Goodman, in a dedication to the Protector, alluded to his connection with the minister of Henry VIII., Cromwell replied, "My family has no relation to his." The denial is countenanced by the circumstance that a Sir William Williams married one of the daughters of the Lord Cromwell who lived in the reign of Henry VI., and was the last male heir of his line. The conjunction of the names of Williams and Cromwell would be thus explained by a real instead of a doubtful marriage; and the Earl of Essex, whose father was a blacksmith, may have been glad to discover a kinsman in a race of higher lineage than his own, while his "most bounden nephew"—a term said not to have been strictly applied in those days to a brother's or sister's son—may, on his part, have welcomed the claim for the sake of the substantial benefits it was to bring. These he enjoyed in an unusual degree. He was knighted by Henry VIII., and on the suppression of the monasteries, which was the great work of his namesake received enormous grants of church lands.

Among other prizes which fell to his share he obtained the estate and manor of Hinchinbrook, near Huntingdon, and here his son, Sir Henry, who was knighted by Queen Elizabeth, built the present mansion. Sir Henry, called for his riches and liberality the "Golden Knight," died in 1603, and Oliver, the Uncle after whom the Protector was named, became Lord of Hinchinbrook. The year in which he inherited his estate was the same in which James I. succeeded to the English crown, and the King was his guest for two days during the royal progress from Scotland to London. The entertainment was reported to be the most sumptuous which a subject had ever given to sovereign, and even if the new monarch had been as sparing as he was lavish of his honors, could not have left the hospitable roof without bidding his host rise up Sir Oliver.

In addition to Sir Oliver, the "Golden Knight" left five sons and five daughters. It is a singular circumstance that from his children should have sprung the two most famous leaders in the Great Rebellion, for his second daughter was the mother of Hampden, as his second son, Robert, was the father of the Protector. Another curious circumstance is that Robert married a widow, Mrs. Lyme, whose maiden name was Steward, and who came of the royal race. The fact is now established beyond question that Charles I. and Oliver Cromwell were distant cousins. The Protector certainly did not exaggerate his descent when he said, in a speech to his first Parliament, "I was by birth a gentleman; living neither in any considerable height, nor yet in obscurity."

Robert Cromwell settled in Huntingdon, where he had an estate and a brewery. The first which is computed by Mr. Carlyle to have been equivalent to a thousand a year at the present day, he farmed himself, and the second is reported to have been managed by his wife, Oliver, their fifth child, and the only one of their sons who lived to manhood, was born April 25th, 1599. He was educated at the grammar-school of Huntingdon by Dr. Beard, the author of the "Theatre of God's Judge-

ments." The traditions of his boyhood are at best of uncertain truth, and of as little importance. He is alleged to have been forward in robbing orchards and dovecots, and to have loved practical jokes. Unless his character changed greatly in after years, he was undoubtedly a lad of spirit, and being possessed of unbounded daring, was likely to have played whatever pranks are usual among boys. On the 23d of April, 1616, when he was seventeen years of age, he was entered at Sydney-Sussex College, Cambridge. His father died in June, 1617, and Oliver, now his own master, left the University. The Royalists, who wrote of him after his death, asserted that while he remained he neglected study for foot-ball, quarter-staff and drinking. Either at school, however, or afterwards, he acquired sufficient Latin to speak it during his Protectorship to foreign ambassadors. This he did, Barret says, "very viciously and scantily," but to have retained the art at all at the close of a life which had been spent like his, he must have made respectable progress in his youth. His letters and speeches preclude the idea of greater proficiency. No man who was deeply versed in any description of literature could have written such barbarous and inaccurate English.

Shortly after he withdrew from Cambridge he went to London to study law, but continued idle and dissipated. Without attaching too much weight to particular incidents, there is reason for rejecting the general testimony that he was what Baxter calls him, "a prodigal in his youth." In this he resembles his celebrated cousin, Hampden, who, according to Clarendon, "had, from a life of great pleasure and license, on a sudden retired to extraordinary sobriety and strictness." Oliver's wild oats were quickly sown, if his marriage on the 23d of August, 1620, to Elizabeth, the daughter of Sir James Bouchier, of Felstead, in Essex, may be considered as an evidence of his reformation. The wedding took place in London, at St. Giles' Church, Cripplegate, and the young couple went to live at Huntingdon. The ordinary occupations of Cromwell were now the management of his farm and brewery, but he made himself of such importance in public affairs, that his townsmen elected him to represent them in the memorable Parliament of Charles I., which was summoned in 1628.

The two previous parliaments which Charles had assembled since his accession to the throne in 1625 had been hastily dissolved. The object of the King was to get money; the object of the Commons to obtain a redress of grievances. They made compliance with their demands the condition of voting the supplies, and Charles, rather than consent to these terms, impatiently dismissed them. Deprived of the usual subsidies, he attempted to fill his exchequer by forced loans, and met with indifferent success. For the third time he was compelled to have recourse to the representatives of the nation, who, conscious of his necessities and their own power, took their stand upon their old ground. They drew up the famous "Petition of Right," of which the first clause declared all loans and taxes not sanctioned by Parliament to be contrary to law. The King, compelled to forego the promised supplies, or to sanction a bill which would tie his hands for the future, substituted an evasive reply for the invariable form in which the sovereign gives assent to acts of Parliament. The resolute Commons were preparing a fresh remonstrance, when on the 4th of June they received a message from his Majesty, that, as he intended to terminate the session in a week, "they must husband time, and despatch old business without entertaining new." The Commons, persevering in the new business as the surest means of concluding the old, the message was repeated next day, with the addition that they were "not to cast aspersions on any minister of the state." A scene ensued which paints vividly the intense excitement produced by the contest. Sir Robert Phillips rose, "and mingled his words with weeping." Pym followed, and did the like. Sir Edward Coke, the oracle of the law, who was now in his seventy-ninth year, and who is better known to us by his inhumanity than his tenderness, endeavored to deliver his sentiments, "and was forced to sit down by the abundance of his tears." The Speaker had occasion to interpose, and he, too, wept. The House resolved itself into a committee, and the old patriarch of the law, whose voice had been choked with emotion, had by this time recovered sufficient composure to give utterance to the thought which was in every man's mind. He did not know, he said, whether he should ever again speak in that place, and he would now do it freely—"The author of all their miseries was the Duke of Buckingham." This was the dreaded aspersions which the King had endeavored to prevent; but the House answered to the bold avowal of Sir Edward Coke by a joyful acclamation; and, "as when one good bond," wrote Thomas Alured, the member for Malton, "recovers the scent, the rest come in with full cry, so we pursued it." The Speaker, relieved of his functions by the charisma of the committee, had gone straight to the King to inform him of what was passing. He was absent three hours, and returned at the moment that it was being put to the vote that the "Duke of Buckingham shall be instanced to be the chief and principal cause of all these evils." He brought an order for the adjournment of the House till the following morning, which the

Commons obeyed; but on the ensuing day the bounds were not to be diverted from the scent, and Charles, dreading lest they should run down his favorite, gave, a day or two afterwards, an unconditional assent to the "Petition of Right." The Commons received it with a rapture of applause, and the rejoicings extended through the land. Still the hounds kept to the scent, and the House ended by presenting a remonstrance to the King, in which they charged the grievances of the nation upon Buckingham, and urged his dismissal. Charles replied by proroguing the Parliament.

The custom house duties, or, as they were then called, tonnage and poundage, had since the time of Henry VI. being granted to successive sovereigns for life. The Commons in the first Parliament of Charles I. voted them only for a year, and the Lords, who wished to adhere to precedent, threw out the bill. The king, amid much resistance and discontent, had continued to levy them since, without authority; and it was in the hope of obtaining the usual grant that he re-assembled in January, 1629, the Parliament he had prorogued in the previous June. The knife of the assassin had removed one great cause of dissension in the interval. In August the Duke of Buckingham had been murdered by Felton. But the settled opinions of the King himself were at variance with those of the representatives of the people; and the moment they came into contact the suspended struggle recommenced. Charles urged the prosecution of the act for tonnage and poundage; the Commons persisted in giving the priority to grievances. In particular, they commenced a rigid inquiry into ecclesiastical abuses, and this was the subject on which the voice of Cromwell was first heard in Parliament.—[London Quarterly Review.

"SEARCH THE SCRIPTURES."—Some forty or fifty years ago there was a telling sermon preached in the "old Bay State," by a famous minister, in which occurred the following droll passages:

"My dear brethren, God works in a mysterious way, and ain't above using the humblest means to bring his critters to their senses, when he sees them slothful in business, and a-going down to hell with their eyes shut; and here's a case in point, which it affords a solemn warning to all who neglect this great duty. Some time ago, I knew a man down at Marblehead Point—a fisherman—a desperate, wicked man, a profane swearer, a drunkard who never darkened the door of a meeting-house, or took delight in holy things. He had a family—a wife, three sons and two daughters—all bad as himself; all a-going straight down to hell as fast as their legs could carry them. But at last they were brought to their senses in this wise, and from limbs of Satan transmogrified into the children of light. Once upon a time there was great trouble in the heads of the family. It was long since they had been moved or raked, and so to speak, there was varmin in the grass. They all got desperate uneasy, and to come to the point at once, there was a loud cry for the fine-tooth comb. But, my friends, nobody knew where it was. It couldn't be found! It couldn't be found! And so it went from bad to worse. Scratchin' was of no use—'twas too bad for scratchin'. Lookin' wouldn't do—'twas too bad for lookin'. They hunted every where for the old fine tooth comb—from garret to cellar, and from cellar to garret. They ransacked every closet and every drawer, but it couldn't be found." Here the preacher paused and looked around, then went on in a low, solemn, and emphatic tone: "At length it was found. Who found it? I don't know; but it was found, to the great joy and everlasting salvation of all that family. And, my friends, where do you think they found it? A long pause—"They found it in the old family Bible, (sotto voce.) They found it in the old family Bible, (crecendo.) They found it in the old family Bible, (in a voice of thunder,) and the dust lay so thick on it that you might have written damnation on the kiver. Therefore, (in a tone of deep emotion,) my beloved brethren, search the Scriptures."

Dr. Wilson.—The late Dr. Wilson, senior fellow of Trinity College, Dublin, though a very grave man himself, was very fond of quizzing and puzzling the country people who came to inquire after their friends and relations in the College. One day, seeing a man standing in the court with a letter in his hand, gaping and staring about, not knowing where to go, he walked gravely up to him and inquired what he wanted. The man answered:

"Sir, can you tell me where I may find Mr. Delahunt?"

"Yes," said the doctor, "do you see that building before you?"

"Yes."

"Then crevice this quadrangle, and take the diameter of the plot beyond it; enter the opening before you, ascend the ligneous grades, then turn to your left, and you will find him either peripatizing in his cubicle, dormitating in his lecture, or peripatizing through his fenestra."

The poor man, who understood nothing of this, and remembered not one word but the last, said:

"And pray, sir, what is the fenestra?"

To which the doctor replied:

"It is an orifice in an edifice to admit luminous particles."

Buckingham—Coldridge, in a lecture delivered upwards of twenty years ago, at some hall in Fetter Lane, divided readers into four classes. The first he compared to an hour-glass, their reading being as the sand—it runs in and out, and leaves not a vestige behind. A second class, he said, resembled a sponge—which imbibes everything, and returns it in nearly the same state, only a little dirtier. A third class is likened to a jelly-bag, which allows all that is pure to pass away, and retains only the refuse and the dregs. The fourth class, of which he trusted there were many among his auditors, he compared to the slaves in the diamond mines of Golconda, who, casting aside all that is worthless, preserve only the pure gem.

A Hint.—Wear your learning like your watch, in a private pocket; and don't pull it out to show you have one; but if you are asked what time it is, tell it.

A farmer flagellating two of his eldest boys, was asked what he was doing. "Threshing wild oats," was his reply.

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